

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. I.

TUESDAY, MARCH 23, 1824.

No. 8.

CONDITIONS.

The Christian Secretary is published every Tuesday morning, at Central Row, six rods South of the State House, at Two Dollars a year.

A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

The amount of all subscriptions to be paid at the expiration of three months from the time of subscribing.

All letters on the subject of this paper, or Communications for it, should be Addressed to the Printer of the Christian Secretary—POST PAID.

An index to the paper will be given at the close of the year.

* * * Advertisements inserted at the usual prices.

MISCELLANY.

FOSTER'S ESSAYS.

The following brief extract from *Foster's Essays*, we think, is quite conclusive on the important subject it embraces.

I WILL imagine only one case more, on which you would emphatically express your compassion, though for one of the most daring beings in the creation, a *contemner of God*, who explodes his laws by denying his existence.

If you were so unacquainted with mankind, that this character might be announced to you as a rare or singular phenomenon, your conjectures, till you saw and heard the man, at the nature and the extent of the discipline through which he must have advanced, would be led towards something extraordinary. And you might think that the term of that discipline must have been very long; since a quick train of impressions, a short series of mental gradations, within the little space of a few months and years, would not seem enough to have matured such supreme and awful heroism. Surely the creature that thus lifts his voice, and defies all invisible power within the possibilities of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in scorn, to evince his existence, if he will, by his vengeance, was not as yesterday a little child, that would tremble and cry at the approach of a diminutive reptile.

But indeed it is heroism no longer, if he *knows* that there is no God. The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at all moments in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous.

FROM THE BOSTON TELEGRAPH.
MISSIONARY.

No one who has read the history of the reformed churches in France, and

recollects their former purity and zeal, their martyr like courage, the fiery persecutions endured by them, and the terrible destruction wrought among them, by bigotry and fanaticism, can regard them without deep sympathy, or hear, without grateful joy, of the movements of spiritual life among them.—This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honoured instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, sometime ago determined to establish a prayer meeting in his own house. He began with three associates, and when he found it expedient to return to his own country, the meeting consisted of three hundred.—On the Sabbath evening before his departure, he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French chamber of deputies who was present, rose and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers of praying souls, and very opportunely two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which kindled at Paris, is spreading through the protestant population in France. You know that there is a Bible Society in Paris: a missionary society has also been organized there, as well as various other institutions of Christian benevolence. Auxiliaries to these are formed in various parts of France; and among other good works they have sent out our young countryman, Mr. Knapp, on a mission to Palestine, in company with Mr. Wolff, the Jewish missionary, and Mr. Fisk, who you know, is in the employment of the American Board.—Such is the good that one man may be instrumental in doing, through divine grace, in this world of sin and misery. The gentleman who has been thus blessed and honoured, I ought to remark, was all the time one of the busiest and most active merchants in the world.—This proves that the man who has a heart to do good, will find the time.

TRINITARIANS RATIONAL.

A Sermon with the above title, by the Rev. W. T. Brantly, A. M. of Augusta, has just been published—from which we make the following extracts:—

But of all the reasons for believing in a Trinity of persons in the Godhead, I can conceive none more unequivocal than that which is contained in the great commission issued by our blessed Lord.—Mat. 28, 19. Every baptism contains a distinct recognition of this sublime truth. It commenced its course with the first propagation of the gospel, and was incorporated in the credentials of the Apostles. It laid its deep impressions upon the yielding, tender hearts of those who embraced the salvation offered through the Redeemer. It was the music that filled their ears when they consecrated themselves to God and abjured forever a sinful world. It was the dear theme, the echo of which moved softly over the baptismal wave from the eastern Jordan to the remote western Tiber. It seemed to preside when the soul was initiated into the kingdom of Christ, to cast a bright ray over the rough passage of the pilgrim, to smooth the cruel asperities of his way, and shed a glory upon the horrors of martyrdom. Where is a man who would have quenched the ecstasy of such a bliss? Who would have silenced the voice of that melody which the Triune God inspired? Ah! my brethren, the notes of that sacred anthem have grown into the perfection of immortality! Those happy spirits who bowed to the Eternal Three, are now reposing in the plenitude of that joy, the earnest of which they tasted here below.

This doctrine has formed the prevailing feature in the creed of all those who have adorned the christian name from the earliest ages. Nearly all that is

great and useful in christian morals, has emanated from the advocates of this sentiment. If you inquire for permanent churches and orderly communities of christians, you will find them among Trinitarians. If you ask for Zion's prosperity and the history of religion's progress, the holy men who prayed and loved, and the holy women who wept and interceded, you shall find them among the Trinitarians. If you cast your eyes upon the darkest ages of the church, and find amidst the immense rubbish of papal corruptions here and there gems of piety—they are Trinitarians. If you pause to contemplate the Reformation, and view the men over whom discretion and fortitude presided, and among whom virtue had her highest exemplifications—they, too, were Trinitarians. If you survey the monuments of more recent date, look around upon the movements of ardent benevolence, see the East beginning to glow with a new dispensation, and hear from the remotest islands the echo of salvation. Whose labours have accomplished these things?—Whose high and disinterested love, has reached and irradiated these abodes of cruelty and death?—They are Trinitarians. And if we think of the countless multitudes who will pass through their great tribulations, wash their robes, and make them white in the blood of the Lamb, who will assume the long white robes, appear in shining ranks, and press the paths of immortality—they will be Trinitarians.

The churches of our Lord are to maintain the faith delivered to the saints by inculcating it early and earnestly upon children.

Catechetical instruction was adopted universally, by the primitive Christians: as their safeguard against the seductions of the world, and the errors of the churches of the Reformation, and continued by the churches of New-England; and has uniformly been followed by the revival or decline of religion as it has been persisted in or neglected. It is pre-eminently important that there be in the church, symbols of evangelical doctrine, associated with the earliest recollections of her children.

The objection that children cannot understand the doctrines of the Bible, is unfounded. They can understand them in their order, as early as they can understand any thing. The being and character of God, the doctrines of accountability, depravity, and the necessity of a moral change, are comprehended by children early, and with great ease. But even if they do not, at the time, understand the words they commit to memory, will they never understand them, or derive benefit from them? Would any parent be willing to risk the commitment by his children of obscene songs, because at the time, their import was not understood? Would not the words be a leaven of impurity in the memory, to contaminate the mind as it opened to the comprehension of their meaning? So the doctrines of the Bible, though deposited as a dead letter, may become a fountain of life to the soul when it shall open the eye of its understanding upon them.

The plan of leaving children uninstructed in religion that they may come with an unbiased mind to the subject, is impracticable. An evil heart is, itself, a powerful bias against the truth. And if the servant neglects to sow good seed, the enemy will certainly sow tares. The sure consequence of leaving children to grow up without religious instruction, will be irreligion and prejudice against the truth.

Whenever, therefore, our doctrinal catechisms are laid aside, a breach wide as the sea is opened for the enemy to come in.

The faith delivered to the saints is to be contended for by a faithful exhibition of its sanctions.

These are contained in the punishment threatened to the rejection of truth, as a crime; and the calamities inseparable from the rejection of it, if it were not a crime. The doctrines of revelation are not articles of speculation merely, but principles of moral

government. They disclose the Law, the Gospel, and the providence of God. They are declared also to be so plain, that they can no more be misunderstood, innocently, than darkness can be mistaken innocently for light, bitter for sweet, thorns for grapes, thistles for figs, tares for wheat, or ashes for bread. But if there were no criminality attached to the rejection of the truth, the calamities of rejecting it would be the same, as if its rejection were criminal. If we could separate criminality from sin, it would still be a principle of misery. Enmity against God, malevolence, envy, revenge, intemperance, and lust, are sources of misery, if they were not crimes; and thus it is with fundamental error in doctrine. The character, Law, Gospel, and providences of God, are realities, as unmodified by human opinion, as the laws of the natural world; and the calamities of adopting false opinions on these subjects, and of opposition of heart to the true character and government of God, is the same in its consequences as a calamity, whether it be criminal or not. To be carnally minded in either case is death. He that goes into eternity in a state of opposition to the character and government of God, is undone, whether guilty or not guilty.

It is an admitted fact, that repentance and faith in our Lord Jesus Christ, are somehow, indispensable to render it consistent for God to pardon sin.—But this repentance, and this faith, are definite realities, and if a mistake were not criminal, that which is not repentance, cannot have the effect of repentance, and that which is not faith, cannot have the effect of faith, in rendering it consistent for God to pardon sin, however innocently the mistake may come to pass. Besides, men as sinners, must be sanctified, before they can be fit to enter heaven. But their sanctification must be accomplished, not by physical power exclusively, but by the instrumentality of the truth. It no more belongs to Omnipotence to give to error the effect of truth on the minds of free agents, than to cause a thing to be, and not to be, at the same time.—A law without rewards or punishments cannot be made as influential on moral beings, as a law with sanctions, any more than vacuity in the scales can be made as weighty as lead. Thou shalt kill, cannot be made to have the same effect as the prohibition "thou shalt not kill." And "the soul that sinneth it shall not die," cannot be made to effect the mind of a sinner, like the denunciation, "the soul that sinneth, it shall die." In like manner, the declarations, "The carnal mind is not enmity against God;" "if a man be not born again, he shall see the kingdom of God;" "he that doth not repent and believe shall be saved;" and "he that is without holiness shall see the Lord;" and "he that doth not deny himself shall be a disciple of Christ;" cannot be made to have the same effect in exciting fear, or producing conviction of sin, or repentance, or faith, as the contrary declarations. It is idle to talk of God, or of the goodness of God, or of the mercy of God, or of his paternal character; we may as well rely on these attributes to prevent the effects of fire, or water, or poison, on the natural body. We may as well play with an adder, or meet the hungry lion, or leap the precipice, or stand before the cannon's mouth, confiding in God's goodness, and our sincerity to prevent harm, as to disregard or oppose all the great laws of his moral government, and our moral nature, and expect that his power and goodness will avert the consequences, and save us without the truth, or by the instrumentality of error. Believing then, as we do, that the evangelical system is the faith delivered to the saints, the very Gospel of our Lord Jesus Christ; and that the rejection of it is fatal, on the ground of crime, and fatal in the nature of things, as moral beings are constituted, we are bound to preach this gospel, as in our opinion, indispensable to salvation.

The Gospel, if it had been preached without sanctions, by Christ and his Apostles, would have excited little opposition, and have done little good. The

scribes and Pharisees would not have been offended at Christ, but would have admired his catholic spirit, if to his doctrine he had subjoined, "These are my opinions—but those who differ from me, are doubtless honest and sincere, and will be mercifully accepted by our heavenly Father." Idolaters also, would have added Christ, as a God, to their thirty thousand gods, if he in return would have given to each, and his worshippers, the right hand of fellowship. So it is precisely, in respect to the doctrines of the evangelical system, "Charity" would "suffer long" and be as "kind" to us, as to Mahomedans, or infidels, or the diversities of liberal men, if the concessions could only be made by us, that those who reject these doctrines, may be innocently and safely wrong. It is holding them as essential to salvation, and all opposite systems as fatal, that overcomes the patience of charity itself, and brings upon us the retribution of invective and obloquy.

I would not incur the subject here, with the question, what will become of the heathen, if the faith delivered to the saints be essential to salvation? For if it were true, that those to whom it has not been delivered, may be saved without it: it would not follow, that those can be, to whom it has been delivered, and by whom it has been rejected.

Nor is it needful to adjust the seeming, or real differences of those Christians who hold, some to more, and others to less of the system. For the question is not, *how much of this system* may be misunderstood, consistently with sanctification by that which is still embraced—but can it be rejected entirely, by those who possess the Bible, and they who do it be sanctified without, and saved by the instrumentality of consequence whether it be possible for a man to be saved, who rejects this system, if it be in fact, as we believe it to be, the Gospel. For what if it were possible for a man who rejects it to be saved, does that prove that he will be saved? And do we need no higher evidence that we shall be saved, than is implied in the fact of its bare possibility?

Nor is the duty of preaching this faith as indispensable to salvation, affected at all, by the consideration that we are fallible, and may possibly be mistaken in our opinions: For, so long as we believe, whether correctly or not, we must act according to our belief. Nor is this sitting in the judgment seat, and "dealing damnation around the land," at all more than our believing certain human productions to be the laws of the state, and that some men have transgressed them, and will be punished, is dealing damnation round the land.

Nor is it bigotry. Bigotry consists in a blind attachment to opinions, from inclination, passion, and prejudice, and may be manifest in as high a degree in the avowal and propagation of liberal as evangelical opinions.

Neither can I perceive in what respect it is uncharitable. For what is charity? Not a decision of the understanding, but an affection of the heart. It is *love—good will—benevolence*:—But while it leads us to hope, as long as there is room to hope that a fellow creature is not guilty and in danger, it does not lead us to resist competent evidence of the fact, or to conceal from him our opinion of his character, or our sense of his danger. The more we love him the more plain will be our note of admonition, the more earnest our entreaty, and the more vigorous our exertion to save a soul from death. Charity does not consist in creeds of strict or liberal import: but in the temper of heart with which they are adopted and propagated. It is very possible, that a liberal creed, may be associated with a haughty and vindictive temper; and what is called a severe creed, with the meekness and gentleness of Christ.—*Becher.*

The Old Testament is a treasure locked up, of which Christ alone has the key: without him the Bible is like the earth without the sun; it has beauties, but they are all invisible.

Religion would have no enemies, if itself were not an enemy to vice.

From the Boston Telegraph.
ENGLISH BIBLES.

The Bible was first translated into English by John Wickliffe, about the year 1370. This is a very literal version, and taken from the Latin, because his knowledge of the Original Hebrew and Greek was not sufficient to enable him to translate from them. Before the invention of printing, copies of this translation were so rare, that in 1429, the price of one of Wickliffe's New Testaments was 2l. 16s. 8d. sterling. This translation gave great offence, and a bill was brought before the House of Lords, 1380, for suppressing it.

The first printed English Bible was translated by Wm. Tindal, at Antwerp; where, or at Hamburg, it was printed, without a name, in 1526. He was induced to repair to Antwerp for this purpose, on account of the opposition he foresaw it would meet with in England, the place of his birth. Several editions of Tindal's translation were printed in the course of a few years, and commanded a ready sale. Those, however, which were imported into England, were ordered to be burnt. Tindal was finally strangled in prison by order of Henry VIII. His two assistants in the business of translation, John Fry and William Koye, were also martyred:—the latter in Portugal, and the former burnt at Smithfield. A specimen of Tindal's version may be interesting, at least to a portion of our readers.

But when the XIIIth night came, as we were carried in Adria, about midnight the shipman deemed that their appeared some contrary unto them, and they caste out the leade and founde it XX feddoms; and when they were gone a litle farther, they caste oute the leade agayne, and found XV feddoms. Then fearefullest they should fall on some rocke, they caste IIII ankers out of the sterne, and wished for the day. When the shipmen were about to flye out of the shypp, and let downe the boote into the see, under a colour as though they would cast ankers out of the fore shypp, Paul sayde unto ye undercaptayne, and to ye souldyers: Excepte these boote in the shypp, ye can not be saved. Then the souldyers cut off the rope from the boote, and let it fall. And when it began to be daye, Paul exhorted them all to take meate and sayd: To daye is the XIIIth daye that ye have taryed and contynued fastynge, and have receaved nothyng: wherefore I praye you to take meate for youre health: for there shall not one here fall from the heade of any of you. And when he had taken bread, he toke bread, and gave it, and began to eate. Then were they all of good cheare, and toke meate also. We were altogether in ye shypp II hundredth, three score and XVI soules. And when they had eaten enough, they lychtened the shypp, and cast out the wheate into the sea.

The first English Bible allowed by royal authority, was translated by Miles Coverdale, printed in folio, and dedicated to king Edward I. This is the first translation of the whole Bible printed in our language. Wickliffe's was confined to the New Testament, and Tindal's embraced, together with this, a considerable portion, but not all, of the Old Testament. The last page of Coverdale's translation has these words: "Prynted in the year of our Lorde M. D. XXXV. and fynished the fourth day of October."

In 1537 was published what was called Matthew's edition of the English Bible. This is supposed to be nothing more than a corrected edition of Tyndal's and Coverdale's translation. Matthew is a fictitious name—the real author is believed to be John Rogers, who was burnt at the stake in the reign of queen Mary. The condemning sentence was issued "against Rogers, priest, alias, called Matthew."

Cramer's Bible was published 1539. The same year appeared also "Taverner's Bible," so called from the name of its conductor. This is a correction and revision of Matthew's Bible, and is dedicated to the king.

Many of the principal reformers having been driven to Geneva during the persecutions of queen Mary's reign, they published, in 1557, an English New Testament; the first in our language, which contained the distinctions of verses by numerical figures, after the manner of the Greek Testament, which had been published by R. Stephens in 1551. Of this translation there were printed more than thirty editions, from the year 1560 to 1616.

In the year 1568, distinct portions of the Bible were allotted for translation to different individuals, at least 15 in number; of whom 8 were bishops; from which circumstance, their edition was called "Bishop's Bible." This work was patronized by the king. It was printed in a large folio size, and with a beautiful English letter, on royal paper, and embellished with many plates.

When the English papists found that the common people would have a Bible, they prepared a translation of the New Testament, adapted to their own views, at Rheims, from which circumstance it was called the Rheims Bible.

The above are the most important editions of the English Bible, till we come to that which proceeded from Hampton-

Court conference, in 1603; when, many exceptions being made to the Bishop's Bible, king James gave orders for a new one: not indeed for "a translation altogether new, nor yet to make of a bad one a good one, but to make a good one better, or of many good, one best." In 1604, the king commissioned 54 learned men of the two Universities, and of other places, to confer together, so that nothing should pass without a general consent, in order to make a new and more correct translation of the Bible. Several of these worthies having been removed by death before the work was begun, the several portions of Scripture were allotted to those who remained, in the following manner. Ten were to meet at Westminster, and translate from the beginning of the Pentateuch to the end of the 2d book of Kings. Eight, assembled at Cambridge, were to finish the rest of the historical parts and the Hagiograph; i. e. Job, Psalms, Proverbs, Ecclesiastes and Solomon's Song. At Oxford seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. Another company of eight, at Oxford, were to translate the four Gospels and the Acts of the Apostles. The Epistles were assigned to a company of seven at Westminster. Lastly, a company of seven at Cambridge were to translate the Apocrypha. The Bishop's Bible was made the standard, from which as few deviations as possible were to be allowed. No marginal notes were to be introduced except for the explanation of Hebrew and Greek words, which could not, without circumlocution be duly expressed; references were to be made in the margin to other parallel passages; every individual of each company was to translate his appropriate part separately, after which the several translations were to be compared; when any part was finished by the company, it was to be referred to the other companies; and, if any doubt or obscurity occurred, it was to be settled at a general meeting. Such is the origin of the translation now in common use: and though the Bible has been since translated entire, and the New Testament and some portions of the Old several times, yet the translation under the patronage of king James is justly preferred to all others.

From the Boston Baptist Magazine.
MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

In some of the preceding numbers of the Magazine we have given several extracts from the letters of Rev. Mr. Paul, the Society's missionary to Hayti. Mr. P. has lately returned to his country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks; with Bibles by John Tappan, Esq. Treasurer of the Mass. Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom house and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the Gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and that you are hereby permitted to preach the Gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected and religious privileges enjoyed as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry, he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at Cape. In this letter not only was Mr. P. spoken of with great kindness but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash of Boston, who has, on several occasions, ren-

dered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200.—The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings, for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear: but as he does not speak French, his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings in public, and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. Paul from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the vessel sailed, Mr. Paul called on Gen. I. at the government house to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say that he was very sorry that I was about to leave the island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my abode would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return seems to have been very general.

Mr. Paul sailed from Cape Haytien, Dec. 25, and in 13 days arrived at the Vineyard.—From this place, having been detained several days by contrary winds, he came to Boston by land. He has been absent from home about 8 months, during which time through the goodness of Providence, not a single unpleasant occurrence transpired.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti is a field white for the Gospel harvest. It is ascertained that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might by sudden innovation, alarm the prejudices of an uninformed people. And more than this it is ascertained that the Gospel may be publicly and steadily preached in the second town in the republic, without any molestation from molestation as in any town in our country. But our limits forbid us to enlarge; we may possibly present our readers with some extracts from Mr. Paul's journal in a succeeding number.

BURMAN MISSION.

A letter from Dr. Judson to President Chaplin, dated Rangoon, Aug. 4, 1823.

Rev. and Dear Sir—Your excellent letter of Feb. 28th, I have perused several times, not I hope, without profit. The motives to perseverance you suggest, are such as every missionary ought to feel and must feel or retire from the work; and so far as we keep near to Christ, we shall feel them. He must be our life, or our souls must lie.

I have had a little leisure for a few days, the first I have found for above two years. About two months ago, I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava; and not being able, in view of my speedy removal thither, to go on with the Old Testament. At present, I concluded to give the Burmans an Epitome, as introductory to and illustrative of the New Testament. This is now done, in twelve sections, entitled thus, "Adam; Noah; Abraham; Moses; David; Psalms, consisting of prophecies concerning the Messiah; Kings; Isaiah, consisting of extracts from Isaiah and contemporary prophecies; Jonah; Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of the countries of Palestine, the government and religious sects, at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration." The whole Epitome would make a small pamphlet only; and yet it has cost me more labor than any part of the preceding work. But I am amply repaid in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in, since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are at a distance. Indeed I have done nothing scarcely, of late, in the way of preaching, being anxious to finish the translation, before removing to Ava, where I can expect but little leisure for close study.

I sincerely wish that two or three good

young men would come out immediately. The fate of Colman and Wheelock ought not to discourage any. Wheelock died of a consumption which was seated in his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar, during the rainy season, contrary to the advice of all his friends and his own deliberate judgment and previous intention—a measure which has proved fatal to every European that has attempted it. Burmah is certainly a healthy part of the East. The liver complaint, that scourge of India, which has swept away, I know not how many missionaries, men and women, is almost unknown in Burmah. Mrs. Judson, is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life, with a fairer prospect of doing essential service for his Saviour.

I am now getting ready to leave this, as soon as Mrs. J. arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that, in the time of trial, I may not fail; but by the prospect of the crown, may be enabled to say I have fought a good fight, &c.

A. JUDSON.

Communications.

FOR THE CHRISTIAN SECRETARY.

AN ESCAPE FROM INDIAN CRUELTY.

Not long since, falling in company with an aged gentleman, a resident of Amherst, Mass. he gave me the following account of his being taken prisoner by the Indians, in the old French War. I shall endeavor to state it in his own words.

"Three of my neighbours with myself, being taken captive were carried into Canada, and there in the wilderness, being bound and stripped of our clothing, were all condemned to be roasted alive. Two of our number were immediately put to death in our presence—with tortures too cruel to paint. The other man and myself, were to be reserved until the morning, for tortures and cruelties not so severe. And when the blood thirsty monsters were howling around us, and preparing to execute their determinations—a French gentleman who was passing that way, came up to the Indians, and was informed of their intentions. He immediately offered to purchase us; but the Indians eager for our torture to commence, refused to part with us at any price. But at length, after much intreaty, he obtained our ransoms for 20 guineas each: the Frenchman then loosing our bands, and stripping off part of his own clothes, and putting them upon us, gave us the little provision he had in his pockets (as we had eaten nothing for three days,) and bade us follow him to his house, where he commanded we should be clothed, and have the best his cottage afforded. After spending a few days in his house, he called on us, and found us well recruited, he came and talking us by the hand, thus addressed us:—'Strangers! you well know the situation in which I found you—the price which your ransom cost me—and what I have since done for you—for I ask no compensation; although our nation is at war with yours—you have now liberty to depart, and bear the joyful news of your safety, to your afflicted friends.'—To such language we were unable to reply, but by tears we could willingly tell at his feet, and worshiped him.

Having embraced our benefactor, we departed, being accompanied by two or three of his servants to show us the way; and in a few days we arrived in safety to our mourning friends." "O!" exclaimed the old gentleman, in broken accents, and eyes streaming with tears, while relating this—"O! could I now see my benefactor or his children, to give them up all my possessions, or any thing they might require, to compensate in some measure for such compassion—O! I cannot express my gratitude."

The venerable old man could say no more; tears forbade it!—With him I burst into a flood of tears—with him I wept; and for what? Ah, it was at the recollection of like deliverance! not from a few hours of torture and pain!—but from ceaseless tortures—from endless misery!—When we were weltering in our blood—justly sentenced to inconceivable pain.—The only begotten Son of God, presented his own life a ransom for ours—not with money did he redeem his friends, but with his own blood, did he redeem his enemies. And now pardoning our sins—He freed us from our chains, and clothes us with his own righteousness. Nay, more, he gives us an earnest of an eternal inheritance.

And now let me ask, what is the guilt of ingratitude? I would not accuse, for I know it is esteemed by all, as the blackest of crimes. But I solemnly ask the question; reader, ought you not to love this Saviour? would you rather be thought immoral, than to be known to have retired for prayer? Are you unwilling to converse upon the love of Christ? And can you boldly raise your head and say, I am not seriously concerned for the salvation of my soul?

Athol, Mass. March 1, 1824.

FOR THE CHRISTIAN SECRETARY.

EXTRACTS FROM THE CHRISTIAN HISTORY.

The Christian History thus observes:—To this we may add the following passages of that great and famous Calvinistical Divine, the Rev. Mr. Thomas Cole of London, they are in his excellent treatise of Faith, Repentance, and Regeneration, printed 1689. When the word works, effectually after hearing, it usually gives some powerful touch upon the heart, in the time of hearing. So, 1 Cor. xiv. 24, 25. he speaks of the original conversion of an unbeliever, who came into the assembly, where there was prophesying and preaching. "His probable some such have come in hither to-day: Oh that God would meet with them, that they might be convinced and fall down upon their faces, worshipping God, acknowledging that he is among us of a truth. See Acts, ii. 37, their hearts were pricked, they cry out in the midst of the sermon, 'Men and brethren what shall we do?' We want such public conversions; had we more of these new births in our congregations, we should have more of these out-

cries; which would be very awakening to us all; if God would honour his ordinance with such visible signs of his presence as in primitive times, when the word was preached with that power, that it wrought great consternation and astonishment in the whole assembly; there was a great impression upon their minds, which had various effects: some blasphemed, and some believed, but all were moved and stirred, and struck inwardly, though many saw not the hand that struck them." "Tis otherwise now; hearers are more unconcerned, in a more drowsy frame, we can hardly keep them waking all sermon time. They say these were extraordinary cases, not applicable to us now; and I must tell you, conversions wrought by ordinary means now, are extraordinary things, have extraordinary effects; the light into which we are brought, is, and ought to be, as marvellous in our eyes now, as it was in theirs heretofore: they who find nothing of this, neither in or after conversion, would do well to make a stricter inquiry into their state.—Sometime we bring down grace as low as we can for the sake of weak ones, but we must not make nothing of it, to please some who would rest in a silent easy conversion, and think to go to heaven by the charitable opinion others have of them; that so great a change as conversion is, should make so little appearance as it does in many pretending to it, is that which we should not eagerly digest. Let every one examine himself. Should God come upon any of you with a thorough conviction of sin, and give you a real sight of Christ as your only Saviour, you would not be able to contain yourselves under this marvelous light; it will be like fire in your bones, Jer. xx. 9, you will immediately spring up as the jailer did, Acts, xvi. 29, he did not consider which foot to put foremost, but leaping up on a sudden, broke out into a passionate inquiry after the way of salvation.

"For irresistible impressions and crying out in the congregation, even in the time of sermon, from the powerful workings of the word and Spirit of God, we observe what the Rev. and famous Mr. Thomas Hooker, formerly minister of Chelmsford, in England, and afterwards of Hartford in New-England—says in his preaching treatise, of the soul's preparation for Christ, from Acts, ii. 37; printed 1643.—His words are these:—'Sometimes God deals thus punctually with a man; first, he drives him to an amazement; secondly, he works in him marvellous fear of evil that is to come; and thirdly, he possesseth the soul with the feeling of the evil &c. as in the former particulars; but yet is bound to no time, and therefore we must not limit the Holy One of Israel. And it is true the Lord may press in upon the soul, and work all this on the sudden; but yet experience hath proved, and reason will confirm it, when God works ever so suddenly, he affecteth the soul: thus when a poor sinner cometh into the congregation, he layeth some truth upon him, that is new and terrible; so that the soul dare not deny it, nor yet fully reject it—but is in a maze; & it may be by & by the Lord open his eyes, and awaken his conscience, and makes that more evident to the soul, and so immediately arrests the soul, and the sorrows falls in again upon it, and the heart thinks God meant his curses, and the minister spake against him: and he must go down to hell suddenly: so that sometimes the sinner cries out in the congregation; and though he contains himself for a time, yet he boggles under the burden; all this may be done at one sermon, in one doctrine, or in one part of an use, but equally this is God's manner of working.'

As Mr. Hooker was one of the most awakening, searching, and successful preachers, which either England, or New England has known, it seems highly probable, he spoke these words in the pulpit, from his own frequent observations, as he piously ascribes the effects, to the adorable sovereignty and pleasure, as well as power of God." D.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor—I noticed with regret in the Christian Watchman of last week, a communication signed AMANA; the object of which is, to dissuade from the practice of "extemporaneous preaching." If any of our brethren feel disposed to write their sermons, in order to prevent being removed from their livings among "an enlightened audience," I am not disposed to contend with them, but I deeply regret that they should urge the practice upon others, with arguments of so little weight.

With regard to the indolence of many of our ministers, I have no doubt that too many are remiss in their studies, and therefore come before the public with but little matter, and less method; but before this can be justly charged to extemporaneous preaching, it must be ascertained whether those who write, are not "indolent" also. I do not allude to the practice of exchanging sermons and copying verbatim, which I am sensible is often unjustly charged to them upon mere suspicion, but rather to the practice of penning the loose train of reflection which happens to occupy the mind at the time of writing, without digging deep into the subject. One would think from AMANA's remarks that none but those who write, are in "the habit of deep thought, not being satisfied with superficial investigation," but the truth is, all are liable to indolence, and this indolence springs from a deeper source than the manner of preaching, and requires a more efficient remedy than the practice of writing.

As to a "monotonous style," I hardly know whether A— means a sameness of sound, or sameness of language; If the former, it is probable extemporaneous preachers have the advantage; but if the latter, I can only say it is generally owing to a want of close study, and it will always exist where the cause exists, whether it be in one who writes, or in one who does not. Let indolence be overcome; let a minister "give attendance to reading," and to close thinking, and let him maintain a constant sense of the perishing state of man, and of the importance of truth, and there will be but little difficulty with regard to style.

That extemporaneous preaching should be assigned as the cause why so many ministers are removed from their people, is somewhat a weak argument though a written one. I found by experiment about eleven years since, that the practice of extemporaneous preaching subjected the mind to a more rigorous discipline and rendered it more necessary to keep the mind upon the subject previous to entering the pulpit; the effect has been an improvement in the memory, without sacrificing the affection of the people. During this time several reading ministers have been settled, and unsettled; their number indeed is small, because, through mercy that class bear but a small proportion in our denomination.

A— has one more argument for his practice, viz. that extemporaneous preaching "was the offspring of ignorance, and is daily becoming

ing unpopular." Now if the increase, or extent of sentiment be a warrant for its purity, then we must remember that the doctrine of transubstantiation was once on the increase. There is no doubt however that writing sermons in some places coming into use, and when the light of modern improvement shall have dispelled apostolic "ignorance," perhaps, "extemporaneous preachers" whom A has clothed with such a lucid metaphor, will have passed their perihelion, and will be gone off in their eccentric course; and it is doubtful whether they be seen again for many years, until they return to help make up the millennial blaze.

COMET.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor—I should be pleased to ask four questions through the medium of your paper. Why do some professors of religion, see a wealthy man who is not the least superior in stature, sooner than a poor man? Why do some clergy give their hands sooner to a rich man, than a poor man? Why do some who hope in Christ, live months and years, without confessing Christ before men? Why are some professors of religion apparently alive in religion, in times of revival, and then afterwards, like the seed sown on stony ground?

EXPERIENTIA.

FOR THE CHRISTIAN SECRETARY.

"Vanity of vanities—all is vanity." Ec. xii. 2. So spake the wise man of Israel, in a retrospect of all he had seen, heard, felt, enjoyed, and suffered, during his earthly pilgrimage. Born to govern, educated by the best of fathers, elevated at an early age to the throne of Israel,—pre-eminently endowed with wisdom, beloved by his subjects, honoured and respected by surrounding nations, encompassed with wealth, crowned with prosperity, the peculiar favourite of providence, possessing every thing calculated to gratify the sensual appetite of man, Solomon could, from experience, tell us how to estimate earthly enjoyments; and what is his language?—

"Vanity of vanities—all is vanity."

And the preacher concludes the whole matter with the following impressive exhortation, "Fear God and keep his commandments, for this is the whole duty of man;" and he subjoins the occasion of this exhortation,— "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How important the exhortation; how solemn the consideration; how powerful the motives to obedience:—and yet how few, comparatively, regard them. In the morning of life, our youthful fancy is wont to paint the happiness of this sublunary scene in the gayest colours. Flattered with the prospect of successful enterprise, we launch forth upon the ocean of experiment. Animated with the hope of an exemption from calamity, we pursue our course; untaught by experience, we know not how to estimate the treacherous calm, and forgetful of our Chart, and unmindful of the sunken rocks that lie in our course, we spread our canvass to the gentle zephyrs that play around us, and seem to promise the gratification of our desires, until taught by sad experience the vanity of our expectations. The winds increase to a tempest, lashing the ocean until its angry billows seem ready to devour. The rocks and quicksands present a frightful aspect, and our little bark, shattered by repeated storms, retains scarce strength sufficient to outlive the dangerous flood. O how important, in this dread hour, that we have on board a heavenly pilot, that we attend to our chart and compass, that our watch be vigilant, and that we are active in duty, lest we founder upon the rocks, are stranded among the quicksands, or buried in the yawning billows.

How beautiful the metaphor used by an apostle on this subject. He considers hope the anchor of the soul, and teaches that the Christian's hope is cast within the veil, that it is fixed "sure and steadfast" in the atonement and mediation of the Lord Jesus Christ, who has gone before, and sat down at the right hand of the majesty on high, in order to secure eternal salvation for his people. In the possession of this hope, the soul may ride securely through all the storms of life, and at last enjoy the full fruition of that for which he here hopes, in the land of endless rest.

EXPERTUM.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 23, 1824.

Extensive revivals of religion are now experienced, in the towns of Jefferson, and Winthrop, in the state of Maine; and in Danbury in this state. Also we learn, that the good work continues to progress at Haddam, East-Haddam Landing, Chester Cove, Lyme, and Waterford.

We solicit particulars for publication:—No circumstance is better calculated to confirm the faith, and stimulate the zeal of the people of God, than to hear and see, that he is making bare his holy arm for the salvation of sinners.

When we consider the native obduracy of the human heart, the entire alienation of the affections from God, we are constrained to acknowledge, that no power but Omnipotence can change the bias of the soul. And as with-out this change, the soul of man must forever remain unholy, wretched, and miserable: it is of infinite moment, that all "Seek the Lord while he may be found, and call upon while he

is near." It has been by the work of the Holy Spirit wrought at such seasons, resembling in many respects the day of Pentecost, when 3000 were added to the Lord, that the Church of Christ has in every age been supplied with spiritual worshippers. And it is from the power of the same Almighty agent, we expect the ultimate triumph of truth over error—of light over darkness. But for these things the Lord will be sought unto by the house of Israel.

A gentleman in Sandwich, Mass. writes to his brother in this city, as follows:—

"While writing, I have met with an agreeable interruption; a man who had been a profane swearer—and who some months ago, left my house in a rage, with the minister, for giving him a friendly warning—came in and requested me to invite him to hold the weekly meetings at his house. He has acknowledged his belief in the principles of truth, and has enlisted on their side.

There is an appearance of solemnity on the minds of the people in this place, and there have been two subjects of grace—a strong Universalist and his wife. In Rochester, there is a great work of Divine grace; I learn that about sixty have been made to rejoice in Christ. At Eel River in the south part of Plymouth, the work is powerful."

The 16th of April is appointed by the Governor, as a day of fasting, humiliation and prayer, throughout this State.

General Intelligence.

Congressional.

SENATE.

Monday, March 8.

Mr. Noble presented the memorial of the General Assembly of the State of Indiana, praying Congress to make further provisions for the relief of purchasers of public lands, and to reduce the price of lands in districts where the land has been offered for sale for ten or more years.

Mr. Barton, from the Committee on Public Lands, to whom was referred a memorial of the General Assembly of Indiana, praying permission to revoke the ordinance exempting from taxation for five years, those public lands which have been sold, reported a bill, granting the prayer of the petitioners in part. The bill was read, and passed to a second reading.

Mr. Lloyd, of Maryland, from the Committee on the District of Columbia, reported a bill, "for enclosing the Burial Ground of Christ Church Parish." The bill was read and passed to a second reading.

The resolutions proposing amendments to the Constitution of the United States, relative to the mode of electing President and Vice President were taken up. On the motion of Mr. King of New York for an indefinite postponement of the subject, a considerable debate ensued. Without taking the question on this motion, the Senate

Adjourned.

Tuesday, March 9.

A communication was received from the Hon. Ninian Edwards, a Senator from the State of Illinois, (recently appointed Minister to Mexico,) resigning his seat in the Senate; and, on motion of Mr. Thomas, the President of the Senate was requested to inform the Executive of the State of Illinois of this resignation.

The Senate then resumed the unfinished business of yesterday, respecting the alterations proposed in the Constitution of the United States, which, on motion of Mr. Hayne, was laid on the table for the present.

The bill making an appropriation of \$125,000 annually, for four years, for the purchase of cannon, bombs, &c. for the fortifications of the United States, was again taken up, and passed to a third reading.

Adjourned.

Wednesday, March 10.

The bill for the purchase of cannon, bombs, &c. was amended so as to provide also for the purchase of field artillery, their carriages, and caissons; it was then PASSED, and sent to the House.

The bill reported by the Committee on Naval Affairs, "regulating the transportation of gold and silver bullion, specie, and jewels, and carrying of passengers, and to prohibit the receipt of merchandise, in the public vessels of the United States," was again taken up for consideration, in committee of the whole. Mr. King, of Alabama, in the chair; and after considerable discussion, was ordered to be engrossed for a third reading.

Adjourned.

Thursday, March 11.

Mr. Johnson, of Louisiana, submitted the following resolution; which was read, and laid over for consideration:

"Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of establishing a naval depot at Pensacola, or at such place as would, in their opinion, be most advantageous to the United States."

The bill regulating the transportation of gold and silver bullion, specie, jewels, &c. in the public vessels of the United States was read the third time, and PASSED.

Mr. Brown, from the Select Committee on Roads and Canals, reported the bill from the House of Representatives, "for making the necessary surveys for Roads and Canals," without amendment.

Adjourned.

Friday, March 12.

The resolution offered yesterday by Mr. Johnson, of Louisiana, to authorize the Naval Committee to inquire into the expediency of establishing a Naval Depot in, or near the harbour of Pensacola, was taken up and agreed to.

The bill to amend the ordinances of the State of Alabama, with respect to the navigation of her rivers, being taken up, a considerable debate ensued.

On motion of Mr. Thomas, the bill was ordered to lie on the table, and the Senate

Adjourned to Monday.

HOUSE.

Saturday, March 6.

The principal business before the House today, was the revision of the tariff. Adjourned to Monday.

Monday, March 8.

On motion of Mr. Cooke, it was Resolved, That the Committee on the Judiciary be instructed to inquire into the expediency of prohibiting, by law, the employment of any person, except a citizen of the United States, in any of the departments of the Government.

Mr. Livingston laid on the table several communications from the Department of War, respecting the present state of the Military Academy at West Point.

Mr. Hamilton, from the Committee on Military Affairs, reported a bill to authorize the sale of unserviceable ordnance, arms, and military stores; which was laid on the table.

On motion of Mr. Moore, of Alabama, it was Resolved, That the Committee of Ways and Means be instructed to inquire into the expediency of making an appropriation adequate to the repair of the Post Road leading from Nashville to New-Orleans, usually called the Military Road.

The tariff bill was then taken up, in committee of the whole, when a debate ensued, which continued till past 4 o'clock.

An Act to amend an act entitled "an act for the establishment of a Turnpike Company in the county of Alexandria, in the District of Columbia;" was received from the Senate and referred.

Adjourned.

Tuesday, March 9.

After attending to relief bills, and other matter of private interest, the previous orders of the day were postponed, on motion of Mr. McLean, and the House resolved itself into a Committee of the Whole, Mr. Campbell, of Ohio, in the chair, on the bill "making appropriations for the support of the government for the year 1824."

The debate on several of its items of this bill occupied the House till a late hour.

Adjourned.

Wednesday, March 10.

Mr. Hamilton, from the Military Committee, reported a bill "concerning the distribution of arms to the militia;" which was twice read and committed.

The House, in Committee of the Whole, resumed the consideration of the bill "making appropriations for the support of government for the year 1824." After a protracted debate, the Committee rose, and the House

Adjourned.

Thursday, March 11.

Mr. Plumer, of New Hampshire, from the Committee on the Judiciary, reported a bill "to alter the Judicial District of Virginia," and for other purposes; which was twice read and committed.

A joint resolution was offered by Mr. Allen, of Massachusetts, for an adjournment of the present session of Congress on the day of April next, which, on his motion, was laid on the table.

On motion of Mr. McLane, of Delaware, it was

Resolved, That the Committee on the Judiciary be instructed to inquire into the expediency of making suitable provision for the accommodation of the Courts of the United States, at Charleston, S. C. and in the several States of the Union.

The appropriation bill was debated in committee of the whole, until half past 4 o'clock, when the committee rose, and the House

Adjourned.

Friday, March 12.

Several relief bills were reported to the House by committees to whom petitions had been referred.

The bill providing for the gradual supply of cannon, bombs, &c. for the fortifications, and other purposes; and

The bill for regulating the transportation of gold and silver bullion, specie and jewels, and the carrying of passengers; and to prohibit the receipt of merchandise in the public vessels of the United States, were received from the Senate, read twice, and committed.

The appropriation bill was again discussed in committee of the whole.

Adjourned.

SHOCKING RELATION.

A letter from Para, Brazil, Nov. 24, received in England, relates a most horrible occurrence on board of the prison ship, which contained about 250 individuals.—About nine, on the night of the 10th, the sentinels on deck heard a great noise below, and repeatedly ordered quietness without effect. In a short time they found the prisoners were forcing the hatches, and they immediately fired one or two volleys among them, after which every thing was quiet. In the morning they took off the hatches to remove the dead, if any when they found only four out of the 250 alive! The place presented a most appalling spectacle of lacerated and mangled bodies.—Some had their eyes thrust out; the tongues of some hung out of their mouths; others had their ribs stove in; others their mouths torn from ear to ear. Some were hanging by their hammock string by the neck; others by their middle, with their heads down; and some had undergone mutilation too horrible to be described. The writer had this account, at which human nature shudders, from an eye witness, the first lieutenant of the brig, who was first on board in the morning. It appears the carnage commenced by a party of them wishing to murder all the Europeans who were their fellow prisoners (about, perhaps, 10 or 12 in number), but that being in the dark, they dispatched many who were not, which excited ill blood. They did not, moreover, all agree upon escaping by force, which increased the animosity amongst them, and a mutual massacre of the most savage nature commenced; for they had no edge weapons, nor any thing but their hands and their hammock ropes. They were all naked, their clothes being torn from their backs. They had piled up the dead bodies under the hatches to perform a kind of platform to enable them to reach the gratings, and most of these bodies were Europeans.—About twenty were killed by the discharge of musketry. The four who were found alive had hidden themselves under water casks at the commencement of the fray, and had not, it appeared, suffered in health. One man was found nearly strangled, but still alive; but he died on the way to the hospital, from a light fall.—*Boston Palladium.*

NEW-YORK CANALS.

We have prepared the following abstract from the annual report of the New-York canal commissioners, recently published. Both canals produced a toll of \$140,000, the last year, and it is calculated they will produce \$250,000 the present year. The Erie canal was navigated the last season from Albany to Brockport,

20 miles west of Genesee river—a distance of 230 miles. From Brockport to Buffalo, 76 miles, the canal is not yet finished, but arrangements have been made for its final completion in May, 1825. The excavation through the Mountain-ridge, at Lockport, 65 miles west of Genesee river, is an immense work. 197,000 cubic yards of rock have been already excavated, at an expense of \$1.25 to \$1.75 per cubic yard, and 162,000 yards remain to be cut. Two harbours are to be constructed at the western termination of the canal—one in the Niagara river at Black Rock, and the other at the mouth of Buffalo Creek near the village of Buffalo. Black Rock harbour is to be formed by building a pier in the Niagara from Bird island to Squaw island, 530 rods in length, and from the latter island to the American shore, 20 rods. This pier is to be 16 feet high and 18 broad.—95 rods of it are already completed. In that part of the pier extending from Squaw Island to the main shore, there will be a lock for the passage of vessels, 130 feet long, 28 wide, and 18 high. Many parts of the canal have cost more than was originally anticipated, and it is estimated that the sum of one million of dollars is necessary for its completion from Brockport to Buffalo.

The Erie canal is carried through several valleys by means of embankments of earth, and across many streams by stone aqueducts. The great embankment across the Irondequoit valley, a few miles east of Genesee river, is 72 feet in height, and that across the Sandy Creek valley, west of that river, is elevated 76 feet. The great aqueduct across the Genesee at Rochester is 802 feet in length, and 9 of the arches have a span of 30 feet each. The stones which compose this immense structure were procured by blasting and splitting, from a quarry the top of which was from 6 to 14 feet below the surface of the ground. The quantity of lime used was about 50,000 bushels.—Below Schenectady are two stupendous aqueducts across the Mohawk, whose aggregate length is 1892 feet. Between Schenectady and Albany, the canal in some places occupies the bed of the river, and is overhung with lofty precipices; at others, it is forced through hills and spurs of rock more than 30 feet in height, and in its course ravines are filled up to the depth of 40 feet.

The Champlain canal, which unites the Hudson to Lake Champlain, was in operation, the latter part of 1823 through the whole line, and more than 100 boats were in use. Many rats of lumber, upwards of a thousand feet in length, have entered this canal from the Lake.

The commissioners estimate that, besides a million of dollars required to complete the Erie canal west of the Genesee river, \$350,000 will be necessary for the remainder of the Erie canal, together with the Champlain canal. In addition to this expenditure, a large sum will be wanted for damages on both canals, which have not yet been appraised. The whole amount of money received by the commissioners since 1817 is \$7,516,667. It is probable the whole expense of both canals will not be less than nine million of dollars.—*Hamp. Gaz.*

The Tariff Bill has been laid aside for a few days, that the appropriation bill, of more immediate interest, may be acted on. The parts of the bill that were struck out, on the motion of Mr. Tod, appear to have been yielded up by way of compromise; but the leaving out of the third section, which added the foreign bounty, &c. on exports to the estimated cost of the goods, will prevent the other parts of the bill from affording any considerable degree of protection to several important branches of manufacturing industry—and now, it would appear that the opponents of the bill cannot have so many objections to it as will be preferred by its old friends. Still, however, its passage would be of great service as laying the foundation of a system for the security of labor employed or capital vested in manufactures, and other additional aids will be given as experience shall prove, (as it certainly will,) that the evils apprehended by the establishment of such a tariff, are like those that were entertained when discriminatory duties were laid to encourage the commerce and navigation of the United States.—*Niles Reg.*

Destructive Fire.—A fire broke out in the ship-yard of Mr. Brown, at N. York, on Sunday morning last, which destroyed the large ship-house, a steam-boat nearly finished, and a considerable quantity of timber. Loss estimated at nearly \$50,000.

Important.—The following is an extract of a letter received yesterday by a commercial house of this city, from St. Thomas, by the brig Caroline Ann. The fleet mentioned can be no other than a portion of the naval force which our last accounts from Europe, stated was fitting out at Brest, for Martinique and Guadeloupe, the beginning of January. We shall probably soon learn now whether the forces are only intended for the protection of the colonies, as has been given out by the French government.—*Southern Patriot.*

ST. THOMAS, Feb. 21, 1824.
"By a late arrival from Martinique we learn that two 74's, three frigates, and several transports, having on board 2000 troops, had arrived there from France; and report adds that more were to follow. Private letters mention that quarters had been taken for 8 officers of rank; we can hardly imagine that this force should be sent out merely for the protection of the colonies."

A letter from Newport, Tenn. dated the 12th ult. says, "I am sorry to inform you there is at this time a mortality prevailing in this neighbourhood, more alarming than any disease I have ever seen, though not supposed to be contagious. The subjects of it are attacked with chills and pains, become delirious, and die in from 3 to 36 hours. It has hitherto entirely baffled the skill of the physicians of this neighbourhood. Eleven persons have died out of four small families in the neighbourhood of the farm on Pigeon River, about 3 miles from this place—one case only has yet occurred in this village."

MARRIED.

In this city, Mr. James Bidwell, of Manchester, to Miss Abigail Butler, daughter of Mr. Frederick Butler, of Wethersfield.

At Middletown, Mr. Michael Braddock, to Miss Mary Blake.

At New London, Mr. Lee L. Forsyth, to Miss Frances S. Goddard.

At Windham, Doct. William H. Cogswell, to Miss Mary L. Fuller, daughter of Doct. Josiah Furr, both of Plainfield.

At Mansfield, Mr. Joseph Kinney, to Miss Jimima Fletcher, daughter of Artemas Fletcher, Esq.

DIED.

In this town, Mrs. Rachel Seymour, aged 59; relict of the late Mr. Richard Seymour.
At Windsor, Mr. Joshua Latham, aged 54.
At Farmington, Mrs. Susannah Deming, aged 69.
At New Hartford, Theodore Cowles, Esq. Post Master, aged 62.
At Cheshire, William Law, Esq. in the 73d year of his age.

At Norwich, Mrs. Hannah Story, aged 74.
At Norwalk, Miss Susan Butler, aged 19.
At Middletown, Mr. Ichabod Miller, aged 85.

At Charleston, S. C. where he had gone for the benefit of his health, the Rev. Philander Chase, jun. of Zanesville, Ohio, son of the Right Rev. Bishop Chase.

At Poultney, Vt. the Rev. Clark Kendrick, pastor of the Baptist Church in that place, aged 48.

At Pittsfield, Mrs. Electa, wife of the Rev. Justin Parsons. Her death was occasioned by an apparently slight wound in her foot.—Mrs. Parsons was the mother of the late lamented Levi Parsons, missionary to Judea.
At the German Flatts, (N. Y.) Mr. Frederick Lyman, aged 58, formerly of Lebanon, Conn. He was carrying one end of a heavy stick of timber, while raising the frame of a building, and slipped his foot, which caused the timber to fall on him—he survived the accident three days, though his bones were broken in a shocking manner.

ADVERTISEMENTS.

The American Sunday School Teachers' MAGAZINE, AND JOURNAL OF EDUCATION.

THE publication of the above Work, recently commenced in the city of New-York, and originated with the Sunday School Association in that place. It has for its object the benefit of those who are in any way connected with Sabbath Schools. It will contain a survey of Sabbath Schools throughout the Christian World—the method of instruction adopted—together with a record of facts or authentic documents relative to this important object—and such information generally, as may be calculated to interest and benefit the reader. It is intended to open a correspondence with similar societies in England; and the information received from this source, which may be deemed useful and instructive, will be communicated in the pages of this Work.

The above Work is published monthly, at the price of \$1 50 per annum. Those disposed to patronise it, can regularly receive the same on application to

H. C. PORTER.

Hartford, Feb. 16.

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Hartford, Feb. 3, 1824. 1—15

GEORGE W. BOLLES

Offers for sale at the Store (lately occupied by Lemuel Swift) No. 3 Cheap-Side, an assortment of

GROCERIES,

GLASS AND CROCKERY-WARE,

A few Bbls. Wheat and Rye Flour,
Teas. Y. Hyson, Souchong, &c.
Sugars. Havana, Brown and Loaf,
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India and Turkey Opium, Camphor, Stoughton-Bitters—and a few articles of Drugs and Medicines—CHEAP.

No. 3 Cheap-Side,
North part of Main-Street.

March, 16, 1824. 7—

ETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.
ISAAC PERKINS, Secretary.

NOTICE.

THE Hon. Court of Probate for the district of Hartford, having allowed six months from the date hereof to the creditors of the estate of CALIEB BRAINARD, late of Glastenbury, within said district, deceased, to present their claims for settlement. All claims not presented, within said time will be deemed a recovery.

SALLY BRAINARD, } Adm'rs.
HENRY BRAINARD, }
Glastenbury, March 2, 1824. 63

Book & Job PRINTING

Executed with neatness, accuracy and despatch at the office of the Christian Secretary.

Poetry.

From the Christian Observer.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness,
The gifts of God are strown,
The heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted,
With wisdom from on high,
Shall we to men be lighted,
The Lamp of Life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Literary.

From the Wesleyan Methodist Magazine. REVIEW.

Letters on the State of Christianity in India: in which the Conversion of the Hindoos is considered as impracticable: to which is added, a Vindication of the Hindoos, male and female, in answer to a severe attack made upon both by the Rev. ***** By the Abbe J. A. Dubois, Missionary in Mysore, Author of the Description of the People of India.—8vo. pp. 222. London, 1823.

(CONCLUDED.)

The fourth principle on which the Catholic Missions have been conducted, is the exclusion of the Scriptures. This is assumed by the author to be essential to success among the Hindoos, if success were to be at all hoped for, and he has, therefore, a decided objection to the efforts which have of late been made, and which are still in progress, to make them known throughout India by translations into the different languages and varying dialects of the country. They will, he says, "not only prove inadequate for the purpose, but also be injurious, in many respects, to the interests of religion, by increasing the prejudices of the natives against it." He adds,

"On the whole, it is my decided opinion, that to open all at once, and without a long preparation, this precious treasure to the Hindoos, would be similar to attempting to cure a person labouring under severe sore eyes, by obliging him to stare at the rays of a shining sun, at the risk of rendering him altogether blind, or at least of being altogether dazzled and confounded by an excess of light. It would be the same as the administering of solid food to young babes, whilst their weak stomachs are hardly adequate to digest milk of the lightest kind; it is exactly, (to use the language of the Scriptures,) 'to give that which is holy unto the dogs, and cast pearls before swine'; it is 'to put new wine into old bottles, which break, and the wine runneth out, and the bottles perish.'" (p. 31.)

But he would not only exclude Pagans from the reading of the Sacred Text, but professed Christian converts, also, at least till they arrive at a preparation to use it with suitable comments—a period, which seems to the Abbe to be at a hopeless distance.

"I have now under my religious control between 7000 and 8000 persons of this description; and I should be very much perplexed, indeed, were I, among so large a number, desired to point out four individuals capable of understanding the meaning of the Bible, and to whom the reading of the naked text of the Holy Scriptures would prove of the least utility." (p. 125.)

Yet after all this care not to dazzle the Hindoos to blindness by giving them the full light of Divine Revelation at once, and the substitution of short compendiums of doctrine &c. it is rather unfortunately allowed, that no progress towards their reclamation from idolatry has been made. The argument against the circulation of the Scriptures is altogether *a priori*; and as Missions without the Scriptures are confessed to have been unsuccessful, there is something gained by this concession in support of the opinion, that when both are made use of, a different effect may follow. Indeed we know not on what ground success could be expected, without an exhibition of the Divine Record; because, that being hidden from the people addressed, the authority of the truth spoken was kept out of sight; and the preaching of such Missionaries could be nothing more than a declaration of a confessedly human opinion, with

which the hearer was even invited by this circumstance to make free, and to reject, receive, or modify, at his pleasure, and without responsibility. A curious instance of this occurs at page 32. The Abbe, preaching to a congregation of native Christians of his own church, greatly offended them by calling Christ the Son of a Carpenter, and his Apostles Fishermen, and they advised him in future not to fail to say, unless he would give offence to the Pagans, "that both were born in the noble tribe of *Rajahs*." It is clear from this, these Christians by a misnomer could not have been instructed in the fact that Christianity is contained in a book of Divine authority; and that considering their religion as founded upon the authority of *Man* only, they thought it capable of admitting some prudential alterations.

Having thus extracted from this volume an account of the principles on which the unsuccessful Missions of the Catholic church in India have been conducted, we turn to the object of the work. It is dedicated to the Honourable Court of Directors of the East India Company, and is designed to prove the impracticability of the conversion of the inhabitants of their Indian possessions; and it would seem, for the further purposes of convincing that Honourable body of the futility of all the attempts now making for that purpose by various religious bodies, and of damping any zeal which might spring up among its members to patronize and encourage them.

In this view, all the facts, and all the reasonings, which the author has piled together, we are bold to say, are totally irrelevant. They prove that the Catholic Missions have not succeeded; they sufficiently establish it, that Missions conducted by the same rules will never make an effectual impression upon Pagan society in India; but they go not a step to prove, or even support the presumption, that Missions conducted on principles precisely opposite may not succeed. This point is in a course of experiment; and it will be early enough for the Abbe to draw his conclusions that the Hindoos are given up by God to a reprobate mind, and shut out from his tender mercies, when the Missions now in activity have made trial of their plans of procedure as long as those of the Catholic church. A number of Missionaries are now in India, increasing every year, who do not "stand on the defensive," who seek, & do not wait to be sought for—who are so "intolerant" as to "command the Hindoos every where to repent" of their demon-worship, and to allow that of no pagan conformity in their converts, declaring Christ hath no fellowship with Belial, nor light with darkness—who, careless as to what ceremonies may attract the senses of a carnal people, preach the doctrine most suitable to carnal hearts, "Ye must be born again"—who, finally, take the authenticated record of the will of God, show its evidences, explain its doctrines, and establish their teaching upon it, so as to secure the advantage of its authority. With all this they are as unoffending and meek, as those who have made it their first rule to take the Hindoos by the guile of accommodation to their superstitions. They relieve their poor, instruct their children, and give no offence by violating innocent customs. The progress of this plan will for a time be slow. They will not have time to boast of proselytism; but they have been encouraged by conversion, in its true sense, which is better. They will not make their churches the receptacles of those expelled from other castes, the source from which, as the Abbe has informed us, the Catholic churches, have been chiefly fed; but, without rejecting any who desire instruction, they will admit none but those who "put off" entirely their former conversation. In the mean time, the truth of the Scriptures, no longer hidden, spreads silently through the Indian population; what was shameless becomes more shameful; the standard of morals rise; the dormant intellect is awakened; and, as all accounts agree, the prejudices in favour of idolatry, around the centres of their operations, visibly decline. Let this way of enlightening and converting Pagans, so accordant with that adopted by the primitive preachers of Christianity, be persevered in; and, formidable as the difficulties are, we do not fear the result, under that blessing of God, which is never withheld from works done under his own direction, and in his prescribed manner. The Abbe, it is true, assumes that Protestant Missions have been as unsuccessful as his own. But on this point he has evidently taken no pains to inform himself. The Baptists of Serampore, for instance, he tells us, will, if asked "on their honour and

conscience," as to their success, confess that their labours have been useless. Not so! Let their Reports be consulted, drawn up with as much honour and conscience as the Abbe could desire, and he will learn, that besides many converts who have honoured their profession, not only in life but in death, they reckon several hundred members of their churches completely saved from the practice of superstition and idolatry. Other missions, according to their duration, and the number of agents employed, have had equal proof that no bar of judicial censure has shut out the Hindoo from the mercies of the Gospel.

The volume on which we have made these remarks, if it prove any thing, proves the necessity of persevering in the application of Christianity in its native simplicity and power, as the instrument of enlightening and sanctifying India; and of leaving the calculating accommodation of a worldly policy for the spirit of faith in the promises of God, and the predictions of the salvation of Gentiles. And we dismiss it, more fully confirmed in the cheering belief that the enterprises which now interest Protestant Christians, in behalf of the whole Pagan world, will in their happy result, rise an everlasting monument to the power and sufficiency of the unadulterated Gospel, as the instrument of the salvation of every nation, and kindred, and tongue, and people. We see in modern Protestant missions less contrivance and more faith, less of man and more of God, than in those described by our author; and on that account we expect a result directly opposite.

From Israel's Advocate.

LOVE JEWS.

Jesus Christ gave to his disciples a new commandment; which was, that they should love one another, as he had loved them. This commandment of love is obligatory upon all. God is love; and so loved the world of mankind, that he manifested himself in the flesh of the Son of Mary, the Virgin; and this humanity and child of Mary, was made under the law dispensation to redeem Israel from it, and introduce them into a new and higher dispensation of the spirit, called the new covenant by the prophets; under which the law was to be written, not on stone or parchment, but in the mind and heart. So that no man need teach his neighbour, or learn knowledge from the lips of the priests; nor men need shepherds or pastors, for the Lord would himself be the one shepherd and only priest, light, and teacher. The light to enlighten the Gentiles, and the glory of his people Israel. Thus unto Israel was born a child, whose name (agreeably with Isa. ix.) is called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end." God thus manifested in humanity, explains who he is, that is the root and branch of Jesse: a root, as Father of eternity, and a branch, as Son of Jesse and David, Isa. xi. This root is to be the ensign of the Gentiles, who are to be truly godly, partaking of his holy spirit in them. This root is the ensign to be "set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This is the little stone of Daniel, whose kingdom has been set up in the days of the fourth empire. It will smite the ten toes of the image of Roman dominion, which is divided, and is partly strong and partly broken. This stone will destroy the selfishly established kingdoms of Europe. Hereafter new and self-denying kingdoms, republics or commonwealths, and common interests, shall arise; and the little stone, the little church, the little kingdom of the Prince of Peace, shall become a great and spiritual Mount Zion, covering the whole earth. For out of this Mount Zion, where nothing can hurt or destroy; and where peace reigns, shall go forth the law of the new covenant, and the word of the Lord from Ezekiel's Jerusalem; which is a spiritual one, "in which (said God to Ezekiel, ch. 43, 7.) is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and my holy name shall the house of Israel no more defile, &c." From this New Jerusalem shall flow the holy waters, described in Ezek. 47, and every thing shall live whither this holy water cometh. Because these waters are to issue from the sanctuary; and God's Mount Zion shall cover the whole earth.

The aforesaid new commandment of the root and offspring of Jesse and David, should be a law for ever. The Christian professors should possess this love towards the Hebrew strangers that are scattered among us. Nominal Christians in Europe have persecuted this part of the human family, instead of loving them, or being kind to these strangers among them.—They have not treated the Hebrews as they would like to have been treated, had circumstances been reversed. As they are our neighbours, we are bound to love them as ourselves; in the love with which

God loves them; and he is no respecter of persons. God pities them, and so should we.

I rejoice to perceive the love and pity of many Christian professors are extending to the Jews, who are scattered and peeled among us. We should be reminded that they were strictly commanded in Deut. 18, to put to death any prophet who giveth any sign or wonder to turn them away from the Lord their God; though the sign or miracle come to pass. "For the Lord your God," says Moses, "proveheth you, to know whether you love the Lord with all your heart and with all your soul." This shows us one reason why, in their formal state, they crucified Jesus, and put him to death as an impostor and deceiver, and a blasphemous of the true God, and of the law written on stone and parchment. Therefore, they said, he was a destroyer of the law, a breaker of the Sabbath, and gave signs and did wonders to prove he was God, and the Son of God; or God manifest in the flesh, so as to be the root and offspring of David, the little stone, the Father of Eternity. They said, "we have a law; and by our law he ought to die; because he did miracles to make them believe he was the Son of God, or the Lord himself. Christians, are you better now than the Jews were then? Would you permit Jesus Christ himself, were he now a poor illiterate man, to enter your pulpits and preach against your sectarian creeds and anti-Christian doctrines? Had you been in the Jews' situation, would you not have done as they did? I believe we would! then Lord forgive us! They mistook and misinterpreted the law which they thought took the life of his Son from among them. They did not know God in spirit; therefore, when he manifested himself in the flesh, as Immanuel, (with us God,) or as the Messiah, the Lord, the bread from Heaven, they spurned his miracles and words, and put him to death as a blasphemer, Sabbath-breaker, and subverter of the Lord's law; yes, as one who made himself equal with God. Are not Jews our brethren? Are they our elder brothers? They are. Let us love and esteem them. They worship Jehovah the only Saviour. So do we worship the same God with us, the Immanuel, God manifest in the flesh. For unto true Christians now, as to the Jews formerly, a Son is born, unto us a Child is given, and his name is called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, &c. The Lord our God is one, and he only can save any. So says the Jew, and so say true and unprejudiced Christians. CAMDEN.

Copy of a letter from the Rev. Ira Chase, (Professor in Columbia College) to a friend in Hamilton, N. Y. Dated Glasgow, (Scotland) Oct. 20.

An event, my dear sir, has recently occurred, which is exciting not a little conversation in this part of Britain. There was in Sterlingshire a much loved and venerated Clergyman, of the Presbyterian church, (which in Scotland, you know, is the religion established by law,) the Rev. William Sheriff, pastor of St. Ninians.—His piety, erudition, and uncommon talents as a preacher, had, for thirty years, been increasing his reputation and endearing him to the lovers of evangelical truth. Nothing indeed seemed to be wanting in his situation, to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had so long prayed, and watched, and toiled.

But, at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office he then sustained. A committee was appointed to converse with him, and remove his scruples. At the last meeting, the committee reported, and he confessed, that, after free and repeated conversations on the subject, which had occupied his attention, he was of the same mind. He retired.

Last Wednesday, he was baptized in this city. The subject of baptism, and what is naturally connected with it, had, a year or two ago, arrested his attention, and, at length had urged him to take his recent steps, and cast himself with his family on the providence of God. No opening, at the time, presented itself for his future settlement and usefulness. But he went forward. His offering his resignation and his reasons for it were rumored extensively. A very small Baptist church here, of which he knew nothing, had procured a suitable place for public worship, (the Chapel in Albion-street, formerly occupied by the Rev. Dr. Wardlaw,) and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Sheriff. They wrote to him—an interview was agreed on. When the delegation met him, he said, "before we begin the conversation, let us pray," and all kneeling down, he proceeded, but was

interrupted, and for a while, quite overcome by the fullness of his heart.

The interview led to his complying with their request; and, last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight and adapted to awaken a train of deeply interesting reflections. The other ministers present on this occasion, were Mr. Innes, and Mr. Anderson of Edinburgh, Mr. Edwards, of Greenock, & Mr. Watson, of Crepar, in Fief. There are only two or three more of our connection in all Scotland. The conducting of the introductory services, of praise, of reading the Scriptures, (Eph. iv. 1, 24, with 1 Tim. iii.) and of prayer devolved on me. After which a discourse was delivered by Mr. Edwards, from Psalm cii. 16,—"When the Lord shall build up Zion, he shall appear in his glory." The cordial and unanimous call of the church, having been declared, in reply to questions put from the pulpit, and Mr. Sheriff, when asked, Do you now as before accept this call; having replied, in the fear of God I do—he was, with the laying on of hands, commended to the grace of our Lord in prayer by Mr. Innes, who, after the singing of the hymn, "Let Zion's watchmen all awake"—addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians, i. 27,—*Only let your conversation be as becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening Mr. Anderson preached from Rom. xiv. 17. *For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.*

It is unnecessary to add, that an overwhelming audience are now pressing to the church where Mr. Sheriff preaches. This is only a natural consequence, and in itself, it is of no importance.

Almost any preacher, in certain circumstances may for a while, be followed by a multitude. But what gives me hope, is, that instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to rejoice with trembling, and to look with faith and fervency to the proper source for all their strength. It was with great pleasure that I heard him preach last Lord's day, from 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*

Ah! my dear sir, what spiritual blessings would every where descend, did every minister, and every church lay this to heart, & at the same time use the means which heaven has ordained.

My affectionate salutations to all that are with you. Adieu.

Yours sincerely,
IRA CHASE.

Cold members.—A few weeks ago, we published a table showing the number of members belonging to the Methodist Churches in the different parts of the United States, distinguishing the whites from the colored members. In abbreviating the word colored, the printer omitted the apostrophe, so that it reads cold members. From the following communication, it seems that one of our readers is disposed to turn this mistake to good account.—N. Y. Observer.

Messrs. Editors,

In giving the census of the Methodist Churches, you stated the number of cold members. I wish you would proceed to make out a list of the cold members in the other denominations, for though it might present a melancholy picture, yet I think it might be of essential service, especially to the branch of the Church with which I am connected. It might be well to give a list of cold ministers also.

Were you to call on the Churches for such a list, it might lead to important results. It might lead to a course of visiting and catechizing, on the part of Church officers, and to a train of reflections among the members, that would perhaps produce excitement and begot heat. I am happy to learn, that among the Methodists only a small portion are of this useless class. But I am constrained to think that among us, if the truth were fairly exposed, this class would not be found in the minority. My Master says to his disciples of every age, ye are the salt of the earth, but if the salt have lost its savour, it is good for nothing. But I must say that many among us appear to have lost the savour of piety.

If I were called on to enumerate the symptoms of this malady, I would mention practical infidelity, carnal prudence, dimness of spiritual vision, feverish thirst for something like Popish indulgences, and covetousness, which is idolatry; and were I to suggest a remedy, it would be to shut up the unhappy sufferer at least one day in a closet; if such an experiment were faithfully tried, I believe we should witness a blessed reformation in our land, and that many would be gathered into our Churches. Thus a typographical error the most trifling, might lead to results the most important.

A PRESBYTERIAN.